

Wings of Truth.

CONTENTS.

VOL. III. DECEMBER, 1902. No. 7.

	PAGE.
THE EDITOR'S STRAIGHT TALK	363
CULTIVATION AND PRACTICE OF MESMERIC POWER -	371
A CANCER CURE	377
CHROMOSCOPY, CHROMOSPHERE, PSYCHOLOGY AND SPECTRUM	
SYNTHESIS	379
PHYSICAL CULTURE	383
MEANS OF MEDITATION -	387
THE LAW OF CONQUEST OVER ENVIRONMENT	391
THE SOCIALISTIC OUTLOOK	395
PRACTICAL LESSONS IN THEOSOPHY	401
PERSONAL MAGNETISM	404
ON MY TABLE	408
SELF-CONSCIOUSNESS	410
"CARDY MUMS"	412

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"Wings of Truth."

"Higher and still higher
From the earth thou springest
Like a cloud of fire ;
The deep blue thou wingest,
And singing still dost soar,
And soaring ever singest."—*Shelley.*

—:O:—

Editor's Straight Talk.

WELL, here we are again, and I've such a lot to say I'm blest if I know *where* to begin.

Seven weeks of hurry and scurry, of hotels, and railway trains, of boats and buggies, a memory of glorious scenery, of kindly people, of awful noise, and strange foods.

Well, I just love the Yanks—but I don't think I love America ; it is too noisy, the only thing is they *do* know how to do business over there, and you don't have to wait donkey's (y)ears before you get anything done !

Canada—words almost fail me when I come to that part of our trip, the lovely St. Lawrence river, Quebec, the Thousand Isles, Ottawa, Nova Scotia, and New Brunswick—train journeys of hours and hours through miles of forest land, a blaze of colour such as I have never seen elsewhere, the golden yellow of the birch, the blackgreen of pine and spruce

Wings of Truth.

the orange and flaming scarlets of the ubiquitous maple, the greys of crag and boulder, and above all, a sky of torquoise and azure, air, clear and sweet as nectar, water on every side, now some wide tranquil lake, now some huge, rushing waterfall, all one vast, wild panorama, a land of untold wealth, with everything necessary for wealthy cities and villages except *work and energy*. The Canadians are priest-ridden, conservative, and lazy. A Canadian farmer will clear his land of stones, and leave them in little kopjes all over the field, and grow his wheat round them !

Yet the possibilities of the land are unlimited. Millions of acres can be bought from the government for anything from 40 cents to \$5 an acre. Canada is the land of the future, Canada is *coming*, and the young men who stay at home here, earning 20s. a week as clerks are born idiots when there is wealth awaiting them out there, provided always they are ready to work for it.

That is the keynote again of all the success, or non-success, we mortals show forth !

Well, I've seen Elizabeth Towne, the famous editor of the *Nautilus*, and I am in love with Elizabeth. Those of you who have seen her photo can have no idea how different she is to that vile production. I remember when I first saw it I said, " Well, she looks jolly, and cheeky, but I should not like to offend her, how she would go for a fellow, with those hard, bright eyes flaming shafts of wrath ! " And when I

Wings of Truth.

came to see her she has the sweetest face, the softest, most tender eyes, the most gentle and musical voice, and the most fascinating little ways with her imaginable. No, dearie, I do not want anything, as Jack would say if I praised him up, I just mean it, and I think that of all I saw in the States and Canada the personality of Elizabeth Towne stands out more clearly, and made a greater impression on me than that of anyone I met, or of anything I saw. "William" too, was delightful, and altogether we had a lovely time there.

We visited Mr. J. C. F. Grumbine, when in Boston, and found him very charming, although not nearly as formidable as his writings, whilst in New York we had a hearty welcome from the Alliance Publishing Company, and saw the gifted editor of *Mind*, or rather one of them, Mr. McLean, and we are fixing up to get them to publish an American edition of our little WINGS.

New York is a wonderful place, and yet I was disappointed in it, and I think the thing which really upset me was the great cruelty practised upon the horses. London is a horse's paradise in comparison. Imagine a tram car with two poor weedy animals, loaded up for sitting room, with people standing all down the centre, hanging on to the straps, and as many beside the driver in front as there is room for, and about a dozen on behind with the conductor. Then they let the poor brutes go about the streets with bleeding hips and torn and bleeding hocks, and in a general condition that any English

Wings of Truth.

policeman would soon haul the driver to the courts for, if it happened over here.

I have made satisfactory arrangements with several of the leading American publishers for the Brotherhood, and am making more every day, and I think that by the new year I ought to have everything shipshape. I had expected to have done so sooner, but even *I* failed to recognise the immense amount of work the movement entailed.

I firmly believe it is destined to be an enormous power for good, coming at a time when the whole of the English nation is crying out about the state of our aristocracy, the degenerate, immoral lives they lead, and the danger threatening the nation through them. An organisation such as this may touch the Vere de Veres, and we hope to have the chance of at least making them read some home truths, and perhaps lead them to higher thought vibrations, than they now occupy. WINGS goes into queer places, and more than one member of the aristocracy is numbered amongst our subscribers. If these will help and try, silently, if they will, to bring others to an understanding of the Truth, any amount of good may result, *will* result, I am confident, and for those earnest students amongst us, who desire works, lessons, etc., yet are met by the limitations of their pocket, I know the good done will be incalculable.

I have carefully weighed the matter up, and I find that the guinea subscription to the Brotherhood will just about cover the fees

Wings of Truth.

for clerks, stationery, etc., with a trifle over for my time, and of those who are working in with me for the good of this great cause. To my own dear people, for whom I first thought out the plans for this organisation, I have every belief that plans suggested will be an immense boon, and will prove a means of helping them on still further in their struggle for light and the ideal life.

The principles of the Brotherhood will be set forth in pamphlet form, ready for would be members, together with the benefits we have to offer, and all this work is going on as fast as we can manage.

I rather think of dividing the Brotherhood into two parts, or circles, one for working students—who are willing to do something more than *talk* to attain their ideals, and who want really practical work to undertake towards the regeneration of themselves and others, and an outer circle for those who do not seek so earnestly, yet who are sufficiently interested to become members. The inner circle will promise to help others, human and dumb brothers whenever and wherever they can. Help them without thought of reward, ungrudgingly, no matter how small the action, or how great.

These will be our *workers* and will have a special badge.

I trust to swell the inner circle to enormous extent, in fact I'd like it *all* to be inner circle if I could get it!

I had a letter from a reader who is inclined to deride the possibility of the power of mind,

Wings of Truth.

so far as it is concerned with the extension of income.

He is an engineer, and says that by no possible output of work could he increase his income by even a few pence, much less double it as I suggest. Now simmer down, Jacob, and listen to me. I've always been credited with a very fair amount of common-sense, and I should not assert such a thing in your case unless you took on some other work as well. The statement refers to people who are engaged in business *capable of expansion*, and to such as these I know my words are absolutely true, *when they go the right way to work*. You may hunt all through my writings and you will not find anywhere that I make any promise about silk purses out of pigs' ears!

As you remark, Mental Science has its limitations, and your mental attitude is in itself limitation enough to prevent any increase. Sakes, honey, how can you expect to do anything you have made up your mind you can't do? It reads like a Chinese puzzle.

No! take my advice and get hold of some paying hobby to work in your spare time, attend to your engineering all day if you like, and set your "sleeping mind" to work to discover new inventions, whereby you may attain fame, if not dollars, and above all, don't start work with a vigorous suggestion that you cannot do it, that is enough to cause atrophy of the finest sub-conscious brain or personality man or woman ever possessed. And this applies to you all. If you want to do a thing, no matter if it be

Wings of Truth.

making money or obtaining vegetarian converts, do not begin with the auto-suggestion that you can't do it, for that is simply *death to success*.

Rather try to bring your finer vibrations into play, and surrender yourselves to the ideal first, and then apply your "suggestions" when you are in the receptive and peaceful mood brought about by your flight into the "unknown." Remember that the ideal *you* is a very necessary factor to success, and that the wonderful secret powers of nature are not to be picked up like dirt in the gutter.

Rather they must be striven for, and the key sought patiently which will open them.

We, who know, can tell you the key, can show you how to use it, but you alone, each one for yourself, can put it into the door and turn it.

The key, you cry, tell us of the key!

Friends, the key is purity of life, singleness of purpose, and *concentration*.

Aim for the best, do harm to none, and fix your mind upon the ideal and upon that which you want to accomplish.

It is the I WILL of you which unlocks the door, and it is the oil of pure purpose and lofty ideals which lubricates the lock, and assists the key to turn. Given these two, and you can unravel the secrets of the Universe. So simple, are they not? Yet I do not hesitate to say Dame Nature could not have placed a stronger lock upon the secrets of her kingdom, and those who guard the spiritual world knew what they did when

Wings of Truth.

they made the key. For frail man in his blindness will not take the trouble nor practice the self-denial necessary to attainment.

Another point I find students fall to pieces over is the amount of *effort* they put into their simplest bit of aspiration.

They go to work like prize fighters, into the realms of noise and fuss and bustle, and don't they make a mess of it, too! You must just "let go," take it easy, and do your WILL WORK easily, at leisure, and without effort.

Bring your religion into your life, the religion of faith in the LAW, of LOVE for your fellows, and the desire to live a life that will bring you to the ideal.

Here, in the 20th century, we stand on the threshold of a new era, of an age when the old mistaken beliefs will die out, and when a new and better understanding will arise between man and the LAWS of good.

To this end we are forming our Brotherhood, to this end we are working, and we shall not be disappointed, I know.

I wish you all a Merry Christmas. May you all live long to enjoy many such; free from all "blugginess," as Toddy calls it in "Helen's Babies."

WILL readers and subscribers who fail to receive WINGS OF TRUTH by the 2nd of the month kindly send a post card. Much trouble has been caused by what can be only gross carelessness on the part of the Post Office officials. For some months now, but particularly the last *three* months, the magazine has been lost in the post, wholesale,

Wings of Truth.

causing annoyance, expense and misunderstandings to ourselves and our customers.

Its waste of paper and time to complain, but we are sending the G.P.O. a batch of post cards and letters received this month which ought to wake them up.

SUCCESS CIRCLE.

Having found many would-be circlites unable to join the 9 o'clock circle, I have decided to do away with any fixed hour, and my "circlites" will find the vibrations come to them just as freely, perhaps more so. Hold the belief that you MUST succeed. That by my powerful vibrations I can assist you and INTEND to do so. I charge NOTHING for my treatment. It is free. A PREMIUM to Subscribers, and open to ALL sending in 5/- as a year's subscription (post free) to WINGS OF TRUTH. As single copies cost 6d., or 7d. by post, my offer is worth taking.

—:O:—

Cultivation and Practice of Mesmeric Power.

BY FRANK H. RANDALL,

*Author of "Your Mesmeric Forces: How to
Develop Them."*

PART III.

METHODS OF CULTIVATING THE MAGNETIC STATE.

A GOOD mesmeric operator is one who can be *positive* (projective) or passive (receptive) at will. Such powers in combination are very attractive, and may really be termed magnetic. Develop, therefore, the power of submitting at will to the influence

Wings of Truth.

of others, as well as of holding the initiative in whatever you may determine upon.

It is the knowledge how to regulate and conserve life force that will enable you to keep yourself in this *attractive* and *magnetic* state, knowing when to think, and when not to think ; when to speak, and when to refrain from speaking ; when to move, and when to remain steady. Practising these in the very smallest details of daily life will soon teach when it is the best moment to perform either of them.

The magnetic state may be regarded as the state which, in ordinary life, is understood as being *self-controlled*, or *self-possessed*. While you are capable of holding yourself so, accompanied by a definite purpose in your mind, your influences command. So soon as you relax you may be assured you are subject to an inrush of energy, either from an individual person, from many persons, or from the universal sources. In mesmeric processes you will use both your negative and positive powers to some purpose. *Negatively*, to receive power, and transmute to your own high standard ; and *positively*, to project power and command obedience to what you are assured will be to the advantage of the person whom you control.

In practising these powers, take opportunity to think definitely, and to speak and act with meaning. If you require special points of procedure, it will be a good plan for you to adopt such practices and methods of life as you notice are adopted by others who possess the power or quality which you

Wings of Truth.

desire ; such, for instance, as bearing of limb, tone and manner of speech, expression of feature, etc. This will be found wonderfully strengthening. So far as imitation goes—well, imitation of an ideal will always be safe, provided it is adopted consciously, and with a view to developing and strengthening your own individuality.

As the attainment of magnetic ability comes about (unless it happens to exist naturally in a person) only by training in thinking, speaking, and acting positively and negatively, some suitable methods may be found in the following. They may be adopted as exercises where there are favourable and appropriate conditions existing.

Practice for developing magnetic ability.—When you wish to hold your powers, breathe very steadily, until you feel confident, and then tighten yourself. When you wish to hold in your power the attention and influences of another person, keep yourself tight until you can breathe freely and confidently, then alternate *tightness* with such steady breathing as you feel will dispose you in confidence. By “keeping tight” I mean that you feel yourself at every limb, from extremities upwards, firm and rigid.

The most strenuous practice in this respect is to hold in your mind the idea of self-possession ; keep your toes—especially your big toes—firmly pressed downward, your hands closed, lips compressed, teeth together, tongue pressing against the walls of your mouth, and your mind firm and steady. Here you have a very emphatic practice.

Wings of Truth.

Accompanying the strenuous rigidity you should perform regular deep breathing, *willing* yourself *strong* and *stronger* at each respiration. This will have the effect of aerating the tissues of your system, give support to your nerves, and fill your system with force corresponding to the idea you hold in your mind.

Practise the above *as an exercise* vigorously and determinedly whenever you have a favourable opportunity, generally when you are alone, or with others who are engaged in similar exercises. Practise it *as a power* when you are in company with others, being careful of course not to make the exercise so prominent as to be objectionably noticeable to them. Practise it *gently, calmly, and steadily* always.

Modified practices.—You may, however, discover that the performance of all the items included in the above practice will have too great a tax upon your strength and endurance. Or you may even find that circumstances are not convenient for the performance of it in such detail. In such cases you will do well to select any one of them, such, for instance, as downward pressure of your toes, or compression of your lips, and hold persistently to the stability it enables you to evoke in yourself. You may even find it convenient and advantageous to alternate the different items separately as practices, and thereby train yourself to adopt with ease either of them as you may find most suitable to an occasion.

Remember that constant practice to cultivate by effort any power in yourself will soon

Wings of Truth.

introduce it as a permanent characteristic, in the exercise of which you will require finally to exert no conscious effort.

Just another word or so with regard to exercises. Students repeatedly ask the best thing to do under circumstances where they can do nothing but submit to overwhelming influence from others. To this no better method is known to me than to be prepared to find yourself not succeeding in all your *willings*. When you feel you must submit to a stronger temperament, then first be thankful you have met one, for there is an opportunity for your being polarised up to their standard of strength, whether mental, moral, or physical. Submit then. But submit consciously and voluntarily, deciding that of the deepest and best depths of your nature you will retain self-possession. The powers in you which the other person commands will relax, there will be a responsiveness between you both, an interchange, and on the one hand (yourself) a strengthening will take place, while on the other hand (your master) a support of powers already possessed. And so proceed the mesmeric powers between all beings.

In submitting, which is the *negative* power of a mesmerist, you may ensure safety to yourself by *wilfully* deciding that you will relax your efforts to stronger forces. That you will for the meantime remain obedient, abeyant, and absorptive of another's influence. You will have previously prepared yourself in positive thought sufficient for any defence against undue influence if required.

Wings of Truth.

When you have passed through the ordeal of negativeness, conserve the new energies, and be prepared to exercise them positively when opportunity and occasion offers. You will by this have gained another degree of self-control and attractive power, and of course, in proportion, a power over others.

Practice for assimilating force.—The positive practice of tensioning the muscles and limbs, which, for the sake of simplicity, has been termed “tightness,” will always stir your nerve energies to activity, and new and strange sensations will follow. Immediately after any excitement in this way—excitement of either mind, nerves, or body—remain absolutely passive. Remember you have produced by the strenuous *tightness* of your system a state which, when relaxed, assumes temporarily a high state of susceptibility to those forces around you which you have generated to correspond in nature to the quality and pureness of your newly determined energies. Utterly resign yourself. Think of absolute rest and absorption. Resignedly breathe recuperation.

It may be useful and interesting to you to know that some students under such conditions find it to their advantage to hold in their mind something ideal, thereby inducing an exalted serenity, and at the same time they perform the inspiration exercise. This is no doubt the very best practice that can be adopted. Many in trying it experience a distinct influx of sublime energy. Anyway, if for the present you find stillness of body sufficient to occupy you, see you maintain

Wings of Truth.

that thoroughly, until your whole system indicates a healthy vigour and warmth. Move no limb, even in spite of any strong inclination to do so. The effort to restrain movement will strengthen your power to hold force. Doing this, nerve power is yours.

(To be continued.)

—:o:—

A Cancer Cure.

J. A. WAYLAND says in his paper, the *J. Appeal to Reason*, Girard, Kan. :

“Some ten years ago I was made aware by a stinging sensation that a mole was appearing on my left cheek, under my eye and near the nose. I paid no attention to it, and only at long intervals did it attract my attention. A small lump appeared, but it was so insignificant that it did not alarm me, until about three years ago when it began to itch and burn, so that I was continually putting my finger on it. One day I thought I would do the thing up and put some strong iodine on it. That opened it up and it seemed determined not to heal, but when it did it had a vicious appearance and showed its real character. I tried several remedies, and a ‘specialist,’ and it ‘got no better fast.’ My mother had been afflicted for years with cancer, and I wrote her and she told me to use the remedy which I give you below, saying that she believed that if she had used it before she had become thoroughly diseased in every part it would have cured her.

Wings of Truth.

“When I noted in the *Appeal* that I was afflicted, many hundred sympathetic letters came to me recommending this and that remedy, and this one of the ‘sorrel’ was recommended by nine out of ten, showing that it had been tried and in every instance had been a cure. One friend said that he had cured thirty cases with it (free) and not one had ever returned. It has now been two years since I treated myself with this method, and as far as I can tell I am well.

“Take the common ‘sorrel’ which grows in your yard, and which children like to eat because of its sourness; mash it up into a pulp in some vessel that will save all the juice that would otherwise be lost; then put it into a bag and squeeze out all the juice on to a pewter plate—to get some of the acid from the metal; then put this out into the sun and let it dry until about as thick as tar; then put in tight bottle; if the skin is not broken, put a drop of chloride of potash or lye on it to break the skin and then apply the ‘sorrel’ on the cancer, just covering it with a thin coat. If the ‘sorrel’ gets too thick, a little water will make it so that it can be handled.

“The pain will be severe, but it is otherwise harmless. It will stop hurting in a few hours. Keep up these applications, one every day, until the cancer can be lifted out without any pain. It took four days in my case. The ‘sorrel’ will cook the cancer, but does not eat it as it does the flesh, hence it eats all the flesh away and lets the cancer loose. When you see the cancer put the

Wings of Truth.

'sorrel' on it and not on the flesh. When the cancer is out heal the sore with any kind of healing ointment.

"As I have been free to give you this without money and without price, be you kind enough to give it likewise to any sufferer whom you know of. Every unselfish and kind act you do elevates you and develops the divine principle that makes us different from the brute."

—:o:—

Chromoscopy, Chromosphere, Psychology and Spectrum Synthesis.

(Copyright strictly preserved in England and America.)

By WILLIAM HEALD.

SECTION II.—DIVISION.

CHAPTER FIFTH—*continued.*

CHROMOSCOPY'S CHROMOSCOPES OF COLOURS,
LETTERS, NUMBERS, AND SYMBOLS.

I EXPECT to demonstrate in these articles that the claim suggested, astounding as it may appear, is based upon foundations, the tangibility of which—though they are the TWELVE FOUNDATIONS of the New Jerusalem—will be proved to be beyond dispute.

I will remark in passing at this point that the TWELVE PRECIOUS STONES in the breast-plate of the High Priest and the TWELVE FOUNDATIONS of the New Jerusalem, with their particular orders, form, COLOURS, etc.,

Wings of Truth.

are the entire basis upon which CHROMOSCOPY is BUILT.

The flashings of the COLOURS gave answers to the querists when they looked upon the stones of the breastplate. I would suggest that interested ones should read commentaries (theological) on that remarkable oracle, the "breastplate of the High Priest." One writer gives a beautiful thought on this point in these words, "Answers obtained from the breastplate were given by an audible voice attending the miraculous lights and shining COLOURS which appeared in the precious stones, caused by the LIGHT OF HEAVEN." The Light of Heaven, or the Light of the Spirit World, to-day, gives answers, reveals states of life through "CHANGING COLOURS" as clearly, or even more so, as it did centuries ago; but men with eyes have seen not, with ears have heard not, HOW THEN, CAN THEY HAVE UNDERSTOOD? HOW CAN THEY UNDERSTAND? Chromoscopy's cry is: "Open the blind eyes, unstop the deaf ears, let out the prisoner from the prison-house and set the people free. LET THERE BE LIGHT!"

This may appear a long digression, consequent upon the suggestion that there are no two lives alike, but I trust it will prove an interesting and a most useful one.

Having indicated that the Letter Influences are very different in the two Chromoscopes, it is quite an easy matter to point out that the Number Influences also will be different. Following the Numbers on the Device of a previous article, the

Wings of Truth.

reader will notice that Nos. 1, 2, 3, 4 in the mother's Chromoscope are VIOLET, ORANGE, WHITE, DARK BLUE (INDIGO) respectively, but in the child's Chromoscope the corresponding Numbers are DARK BLUE (INDIGO), GREY, GREY and ORANGE respectively. Please note that forty-five Spaces out of the fifty-two are different, SEVEN only being similar. For instance, 17, 18, 19, 29, 33, 34 and 39 are severally alike in each Chromoscope. That is, EVEN o, n, m, l and x are same in COLOUR. ODD g and q are also same in each Chromoscope. As there are five similarities on the even side and two on the odd side of Chromoscopes, a brief deduction I would give will be that, although there are many striking differences, the boy will be more intellectually like his mother than he will be emotionally like her. This simple deduction is based upon the different values of two and of five which is marked in the article on Meanings of Numbers. The COLOURS themselves will reveal the details.

There is no reader but will now be able to understand what is meant when the COLOURS, LETTERS and NUMBERS of Chromoscopy's CHROMOSCOPES are referred to, and a painted personal Chromoscope of any reader would, without explanation, set forth at a glance the individual's COLOURS, LETTERS and NUMBERS.

Just a few words on "Symbols." For convenience, certain signs are employed in working out Chromoscopy Deductions, but these are confided to those who are pupils in Chromoscopy by signed agreement, and

Wings of Truth.

certain formulæ are limited to such pupils and will not appear in these articles; but to serve the general purposes of readers to enable them to work out interesting deductions for themselves I will use Numbers as Symbols (fixed) of the COLOURS.

In May number of WINGS OF TRUTH, page 336, Chromoscopy's COLOURS are arranged in a definite numerical order. The reader had better commit this order to memory that the Number will give, at once, to the mind the COLOUR. Thus 12 will at once say "Dark Blue (Indigo);" 2 will say "Light Red;" 9 will say "Light Blue," etc. I will, however, repeat the order: (1) Dark Red, (2) Light Red, (3) Black, (4) Orange, (5) Yellow, (6) Bright Green, (7) Black Green, (8) Grey, (9) Light Blue, (10) White, (11) Deep (Royal, etc.) Blue, (12) Dark Blue (Indigo), and (13) Violet.

For future uses let the Numbers (bracketed) be the Symbols of the COLOURS following each Number. Each reader of the articles in WINGS OF TRUTH ought to have now all the necessary accessories for interesting Chromoscopy Deductions.

We will next proceed to deal with SECTION III.—DEDUCTIONS.

The Deductions of Chapters Six, Seven and Eight will be based entirely upon the two Chromoscopes to be presented with the January WINGS, and to which I have already referred at some length.

N.B.—Will readers sending for May "Wings" and its inset, the colour chart, kindly notice this is set in loose. We are

Wings of Truth.

continually receiving letters from people who say it is not in the magazine; and in every case we know it has been included, and can only have been lost through the carelessness of recipients, or mistaken for something else.

(To be continued.)

— :o: —

Physical Culture.—VI.

VAULTING HORSE.

PARALLEL BARS.—EXERCISES.

BY J. D. K. COUSTON.

As taught by Mr. C. W. BIGGS,
*Superintendent, Hampstead Public Baths and
Gymnasia.*

CONTINUING our vaulting horse exercises, we will now endeavour to leap over the horse in one motion, that is, on reaching the horse place the hands upon it and leap over with both legs thrown outside the hands. This having been successfully accomplished try and leap through the hands. To do this the hands must be placed about eighteen inches apart and both feet must be taken over the horse in the space between the hands.

At this point we will, for the present, leave the vaulting horse, having shown you sufficient to last for a considerable time if carefully practised. There are, of course, many other exercises to be learnt, but these we will leave till another occasion, when, it is to be hoped, my readers will have attained a fair degree of proficiency. But it should be borne in mind that the vaulting horse is one of the most difficult of gymnastic exercisers,

Wings of Truth.

and it is given to but very few to become adepts at its most complicated exercises.

We will now pass on to

PARALLEL BARS.

These may be found in any gymnasium, and are usually of wood, made in such a manner that the bars may be raised or lowered as occasion may demand. The chief value of parallel bars lies in the formation of those muscles which are necessary for any "pressing" motions. They are of great benefit to the pressing muscles of the body, triceps, and forearm. Be careful to note that the bars are not fixed too high nor too low, just high enough, in fact, to enable you to place both forearms on the bars and swing backwards and forwards without touching the ground. Large mats should be placed at each end and on each side of the bars, and care must be taken that they contain no holes, and are placed close up to the framework of the bars. Always alight upon your toes, with the knees slightly bent, as by so doing you will avoid any jarring of the body, a fault that materially weakens the knees and, indeed, the whole body.

The first set of exercises, eight in number, that I shall give you, are of quite an elementary character, and may be found very easy of accomplishment. However, it must be borne in mind that these easy exercises are the foundation for all the harder and more showy feats. Always be particular as to position, for in correct position lies the secret of all successful performances on the parallel

Wings of Truth.

bars. Unless otherwise stated the exercises are for members of either sex.

EXERCISE 1.—Walk sharply up to end of bars and inside, until half-way from each end. Now place one hand on each bar and spring up until the arms are fully extended. Point the toes down and keep both legs always together. Now swing gently forward and backward, taking care to retain your position, and when swinging backward keep a hollow back, and while going forward round the back a little. It is very necessary that this swinging exercise should be properly mastered, as it is always occurring.

EXERCISE 2.—As before, raise one's self until both arms are extended, then swing twice each way, and on coming forward for the third time raise both legs without bending the knees, and clear the left bar in front of you, alighting upon your toes, and placing the right hand upon the bar to steady yourself. Then complete the feat by springing briskly to the position of "Attention." Next, by the same methods, clear the right bar in front of you, grasping the bar with the left hand as you alight. Having been successful in this now try and do similar feats in the rear. That is, at the third swing backward, throw both legs up and over the left bar in rear, and alight as before, repeating the exercise on the opposite bar. In all bar exercises be careful to carry the legs high enough to clear the bar, and always keep your head up as much as possible.

EXERCISE 3.—Swing as before, and at the third forward swing, sit on the left bar with

Wings of Truth.

the legs outside, keeping your hands in their original position. Now raise your legs, bring them between the bars, and swing backward and over the right bar in your rear, alighting on the mat as previously explained. Reverse this exercise by sitting on right bar and alighting over left bar in rear. Remember to keep your toes pointed, knees straight, and legs together.

EXERCISE 4.—Swing as before, and sit on the left bar, with your legs outside, but with the knees still straight, and the hands in their original position. Now press up with the hands ever so little, and raise the legs from the bar, and, without any signs of fear throw them right across and over the bars at the other side, alighting on the mat in the usual fashion. Then repeat the exercise by reversing the bars, that is, sitting on right bar and clearing left.

EXERCISE 5.—This is a complete reversal of the preceding exercise, and must be carefully carried out, inasmuch as we cannot see behind us in the ordinary way of things. Swing as before and throw the legs over the left bar in rear, but do not move your hands. Now lean forward a little, and, taking the whole weight upon your arms, throw your legs up and over the right bar in rear, and, as you leave the bar, quickly obtain an erect position, steadying yourself as before. Reverse this by sitting on right bar in rear and clearing the left bar.

As this is the last time this year that readers of WINGS and I shall meet, I take the opportunity of wishing them a "Merry

Wings of Truth.

Christmas and a Happy New Year," and to join them in the hope that 1903 will be as precious to them, and perhaps more so, as its predecessors, be their number what they may.

—:o:—

Means of Meditation.

POSTURE AND PRANAYAMA.

(RAJA YOGA v.)

IN the practical application of the means of meditation in Disciplinary Yoga, the first step after observing the restraints and obligations described in the last paper is to assume a suitable posture in order that the remaining steps may be successfully taken.

Hatha Yoga employs thirty-two different postures for the attainment of health and psychic powers, but Rajah Yoga, which deals only with the training of the mind and the attainment of supernormal states of consciousness, employs only a possible three of these. Of these the one of special use is the *swastika*. As near an approach to this as can be usually made with comfort, is by sitting on the floor or a cushion in Oriental fashion with the legs folded inward and the feet resting on the opposite knees respectively, and hands, palms downwards, on the knees. It is not necessary to describe the more difficult positions.

Very few who are not accustomed to this method of sitting can at once assume this posture with entire comfort. A little

Wings of Truth.

practice, however, will overcome the difficulties. It has decided advantages for purposes of meditation, and is the only one used for *pranayama* breathing. It furnishes the best support for the trunk of the body, which is left free from contact with any object. Satisfactory results cannot be obtained in the position assumed by many—that of lying down or sitting with the back against the chair. The closing in of the limbs also assists in conserving the psychic energy when dissociated from its usual channels in *pranayama* or concentration.

According to the Hindu thought all substances are but the transformations of *akasa*, and all energy the manifestation of *prana*. *Prana* acts upon *akasa* and produces all forms, while all life energy is but *prana*. Throughout the universe there is this infinite sea of energy—*prana*. Every form of life has this storehouse behind it, and is an open door into this vast reservoir of power and energy.

Therefore in the human, the source of his life, the life-energy itself by which he exists, is *prana*. It builds, it moulds, it conditions his body, and finds expression also in his thought. The act of breathing, as well as every other function of the body, is said to be the manifestation of *prana*, hence the method of its control as advocated.

These philosophers say that there are in the body seventy-two thousand *nadi*, being fine channels throughout every portion, by which the *prana* circulates ; and there are a number of *padmas*, “lotuses” or psychic centres, in

Wings of Truth.

which this energy is stored, and from which it vivifies the whole being.

By this system of *nadi* is, no doubt, meant the nervous system, and by the "*lotuses*" the several plexii or great nerve centres are meant. Besides this there are said to be two principal channels in the spinal column, one on the right and one on the left side, through which *prana* courses, and a third, and occult one, in the centre, through which the stored up *prana* in the sacral plexus ascends to the brain when liberated by the *pranayama* practice.

Pranayama means the control of *prana*, and the purpose is to bring the latter, which is resident in the body, under the control of the mind. When this is attained there is a union of the two, and not only supernormal consciousness follows, but the conscious mind being able to control and direct the universal life energy can produce profound effects in the body, and also in other life forms. I have mentioned this power in other connections as from my own point of view and experience, and explained means of acquiring it.

The method of the *pranayama* employs a system of breathing and of breath control. Hence the erroneous idea that breath is the cause of the phenomena. Breathing, with the accompanying muscular action and the concentration upon nervous plexii, is but the means of uniting the mind with the manifestation of *prana*.

This union is the secret of all conscious occult power in this field. When effected and exercised by the trained and balanced

Wings of Truth.

mind, it is capable of great good ; when exercised by the undisciplined mind, swayed by emotions and desires, it leads to disastrous results upon the user. This is the reason why it is detrimental to assume the conscious control of these sublimable forces until the mind has been fitted by self-control and righteous thought. Further, there is sometimes a union unconsciously effected to some extent, as in highly sensitive and nervous people, and unless they learn the higher way of thought they soon deplete themselves.

A simple statement of the method is as follows : Having assumed the posture previously described, the student slowly inhales, mentally conducting the *prana* as if entering the left nostril and thence down the left side of the spinal column. This may occupy four seconds, and with beginners should not be longer. After inhalation and while retaining the breath, the muscles of the abdomen are contracted, thus drawing in the navel as far as possible. Upon relaxing these the retention of the breath follows for sixteen seconds, during which the thought and *prana* is held at the base of the spine—the sacral plexus.

The breath is then slowly exhaled, occupying eight seconds, during which the thought and *prana* is carried up the right side of the column. This is repeated, beginning with the inhalation as if through the right, and terminating with exhalation as through the left nostril. Alternating this the practice may be continued with moderation. After some practice the psychic energy (and *prana*)

Wings of Truth.

risers from the plexii and diffuses the whole being and illuminates the mind.

Now from the point of view of these writings what actually occurs is probably this. The function of the normal mind enters the field of the sublimable and *quasi*-sublimable function, and effecting a union with the vital or psychic energy resident in the nervous system, marshals it under its conscious control and influences its distribution and localisation, and ultimately quite frees it from its accustomed associations, whereupon it rises and wonderfully adds to the mental and psychic consciousness.

You will note that the direction of thought in the breathing traverses the whole sympathetic nervous system and some of the largest plexii, while the muscular contractions localise vitality in these plexii. It becomes a direct process of gathering up this power under the mind control.

JOSEPH STEWART, LL.M. (in *Realisation*)

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The Law of Conquest over Environment.

By W. J. COLVILLE.

THERE is scientific foundation for all wonderful Bible stories, beautiful Oriental tales, and for many marvellous records preserved by the Christian Church concerning saints who have exercised complete control over wild beasts and savage birds, who have been able to interpret unusually well the language of nature, and instead of being in danger in the midst of circumstances that would appal the ordinary

Wings of Truth.

person, have been completely protected at all times. Daniel and his three companions at the Babylonian court who refused the King's meat and wine, abstained from all deception and lived in all respects far above the ordinary plane, could and did triumph over lions and proved themselves superior to the action of fire, because they had inured themselves by the attitude they had taken toward all with which they were brought in contact continually in the external world. Those wonderful poetic books of the Bible, which to-day are being far better understood in the light of the most recent scholarship than they were even a few years ago, are not to be regarded as worthless specimens of ancient superstitious lore, for they afford us deep insight into the wonderful power of man over all the elements. First, self-control, then control of the world outside; such is the order of progress and the only order. Anything called order, which begins at the other end and thereby puts the "cart" before the "horse," is disorder masquerading as order, and between the genuine and spurious there can be no comparison, but only vivid contrast and the perfection of positive contradiction. The intelligent metaphysician is one who admits the sovereignty of intelligence and the subservience of every material thing. In proportion only as we have approximated toward complete individual sovereignty are we able to control outward conditions. Many years ago in California, when the writer was called upon to address an

Wings of Truth.

immense audience in San Francisco, a committee said: "Will you speak on individual sovereignty as an introduction to all your classes and subsequent lectures in this great city?" We remember well that memorable Sunday evening in the summer of 1886, when, before a crowded audience in the Metropolitan Temple, seating 1500 persons, we spoke of individual sovereignty as the key-note of all power, and never in the years following have we been able to take back a single sentence delivered on that occasion. Certainly we have extended our views in many directions, seeing that there are many applications to be made of a central truth that we may have not seen at that time, but the key-note is permanent.

The thought of individual sovereignty is now gaining large possession of many gifted minds, and certainly the immortal Shakespeare knew its value when he said: "To thine own self be true, then must it follow as the night the day, that thou canst not be false to any other man." If you are true to your own self you must be true to that higher self which Emerson refers to when he says in his brilliant essay entitled "The Oversoul," "I, the imperfect, adore my own perfect," and seeing the ideal shining through the actual pointing to the goal ahead, he says also, "Man is his own star." When we have brought ourselves into perfect conscious relationship with our own higher being, we shall know what it is to rise superior through progressive stages, day by day and hour by hour, to all material

Wings of Truth.

limitations. We have all probably heard from time to time various teachings by spiritualists, theosophists, mental scientists, Christian scientists, and several schools of occultists, all of which present certain portions of truth to the community; but no matter what may be anyone's opinion upon any particular system of philosophy or school of teaching, there is no practical benefit to be derived from the consideration of anything so-called psychical or occult unless we begin with self-mastery, and this self-mastery is required at every moment of our existence. The greatest question to be answered is, To conquer or to be conquered, to rule or be ruled, to triumph or be triumphed over, to sink or to swim? Two people may be thrown into a body of deep water at the same moment, but one swims safely to shore while the other sinks to the bottom. Environment is the same, circumstances or surroundings are identical for both, but one, acknowledging and utilising the power within himself, rises above conditions and lands safely upon a neighbouring shore, while the other, because he knows nothing of the power within him, is overcome with fright, and not having developed his ability as a swimmer, necessarily sinks. When plague is in the air we are all surrounded with microbes or pathogenic germs, which occasion what is termed contagion or infection; microbes get into everything according to the testimony of bacteriologists. We are almost as likely to meet deadly germs in our money or in our newspapers, at dinner tables

Wings of Truth.

or in places of amusement and at social gatherings, as in hospitals or parts of the city which may be particularly unclean. The immunity of the immune individual consists in his own supersusceptibility to disorder. All who have studied occult science have unanimously declared that the people who are guarded and protected by their own higher thought and the astral influence or auric radiation resulting therefrom, are surrounded with a shield which protects them like a coat of mail ; and surely it is a far different thing indeed to be out on a battlefield clad in armour, than to find oneself practically naked while poisoned javelins or bullets are flying around in every direction.

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The Socialistic Outlook.

FOR some years past there has been much hair-splitting, much debating, and an infinity of impossible hypotheses and schemes brought forward in the ranks of that class which calls itself Democratic. And all to very little purpose.

Until recently the divergency of opinion among the various democratic leagues has been unequalled. No two persons are of the same opinion. In fact, the only parallel to be found is in Religion !

The wildest dreams are indulged in by enthusiasts, the maddest phantasies cherished by devotees, all assuming that if their principles were but applied the world would revel in Utopian bliss within a year or so. Forgetting absolutely anything of the sort is

Wings of Truth.

entirely in opposition to the slow progress of nature's greatest law, Evolution.

Here are *dreams*! Beautiful, no doubt, idyllic in all truth but illusory and impossible in the light of hard facts. That the days of the dreamers are passed is a welcome fact. That at last there are strong, practical men, tackling the subject, men of experience and learning, men who know that all will not be achieved in a day, men who have learnt that the greatest opposition to the Socialistic movement is to be found in the very class to whom it would be of most benefit; men who have realised that through the education of the individual himself to higher wants, higher needs, through his enlightenment and culture alone will he attain to a higher social state—these men have come at last.

Practice, not vague theory, is wanted. There are hard practical facts to face and they must be faced and overcome inch by inch.

But all this is mere repetition of the words of other and better men. What has to be faced must now be considered, and primarily the steps towards Socialism will have to be examined. In Germany, where a sort of Socialism is far more developed than in England, the initial cause of the great growth of the movement appears to have been due to no less a thing than the Franco-German War.

The immediate result of the German victories was the influx into Germany of large funds. These funds were used, to a great extent, for the rapid development of commerce, factories were started, the hitherto:

Wings of Truth.

somewhat scattered populace were united under factory regime, thoughts were exchanged, factory laws were instituted to overcome the abuses which were becoming apparent, societies were formed, and the foundation of the present Socialism laid. In England, owing to the far slower growth of the factories, no such consensus of opinion against capital and its evils became apparent, thus accounting for the comparative inaction found here.

No stranger co-operation with Socialism is to be found than that of the modern capitalist's Trust. For what will be the future of these Trusts, which now appear to be threatening more than ever the welfare of the masses? Already they have proved finance to be superior to Kings, superior to states, nay, even superior to patriotism. They are overcoming politics, making laws of their own, breaking down the power of monarchs, and international laws to suit their own ends. The outlook seems bad, but wait—the aim of these Trusts is by underselling the smaller men by supplying goods under cost price, to eventually drive all opposition out of the field, and *then* to sell at high prices, making the masses pay over and over again.

They have meantime, forgotten, discounted, the one point which will prove their overthrow.

When a monarchy has become absolute and misuses its powers, history shows that the inevitable result has been revolution and the overthrow of the monarchy. When a Trust has gained the markets of the world and

Wings of Truth.

when they attempt to make immense sums for the benefit of their few promoters at the expense of their workers, then also will the inevitable result be that revolution will arise—not war, not the worn out revolutions of past ages, but a political revolution which will vest its power in that of the community.

One other course is open, one way alone remains for the Trusts; this way is even now being practised and is the *co-operative system*. And yet, despite its advantages, how slow are the masses to see its value, how slow to appreciate its possibilities. Why should not the working man as a class become his own capitalist? The gain to him would be enormous. For though he is eager enough to annihilate the large capitalist, he is at once with the small capitalist, the embryo of the trust master. That the small trader will have to go with the big is inevitable. And this is the step which frightens the people, composed in one of its sections entirely of this class, from the sweeping change which is necessitated. It is well, however, to face the matter practically and as it stands. What does the capitalist, the banker, the financier at present do? He finances schemes which clever men have seen would pay, he puts money into patent properties, he advances loans at a high rate of interest, he advances money on bills payable at a certain date, in short he supplies money when money is indispensable and naturally he takes a share, and a large share, in the venture. If he is cute and clear

Wings of Truth.

headed, the result is large gain. All depends on his power of grasping quickly the possibilities of a scheme or a patent.

How does a financier of the Pierpont Morgan type gain his enormous fortune? Firstly, through having ready money, secondly and chiefly, through the public. He obtains money for exploitation, forms a syndicate, sells the syndicate to a company, sometimes unnecessarily highly capitalised, and the public pays his percentage. In fact, he is a large commission agent, and he is carving out his own or his followers' doom in the enormous percentage he takes from the public. Once let the public start co-operation, finance these schemes themselves, do away with the 20 per cent. intermediate profits of banks, and far higher fees of company promoters, and this extra money will go to their pockets.

When will the working man who pays get clear of his beer and smug satisfaction if he has a "good job"? When will the artisan grasp the fact that his present contentment is not everything; that his very prosperity leads to the cultivation of higher tastes, if not in himself, in his children; when will he learn that the son expects to start where the father leaves off and that he must prepare for this? The countries of the future, the men of the future, are those who realise this fact. Are we then, we Englishmen who brag right and left of the splendid superiority of our race, to forget this—to let Americans and Germans creep ahead of us—with our short-sighted policy to swear by

Wings of Truth.

political dogmas like Free Trade and the like? Then, indeed, will it be true that the decadence of the English people has set in, then may we be fully prepared to shortly rank with Spain and the smaller states, as third rate powers, whose short-sighted policies of individual selfishness have led to the one inevitable result.

If at last this truth is beginning to filter into the brains of some of us, then let us not talk but *act*. Let us materialise these thoughts; let us put them into practical form, in however incomplete a way, form Societies, *combine Trades Unions*, and invest the large funds at our disposal through capable men in schemes such as the financier teaches. Then, and not till then, shall we begin to be free to lay the foundation stones of a true Socialism.

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Practical Lessons in Theosophy.

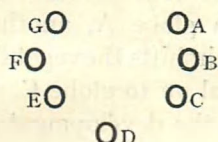
(Continued.)

THE interesting theory concerning the evolution of the races of mankind, as viewed from the esoteric side unveiled by theosophy, should now be discussed if this series of articles were to be in any chronological order. However, they are not. And it will be clearer to now deal with the evolution of the life of the scheme of evolution with which we are connected, and the solar system.

It is said that there are in the solar system seven planets on which life has been, is, and will be evolving. That this life progresses from planet to planet, in tune with the great

Wings of Truth.

rhythmic wave-impulses of the Breath of the Universe. That the time from the commencement of the evolution of life to its final goal is that of seven rounds through this Planetary Chain. Now the consideration of the evolution of life through this Planetary Chain is rendered far more comprehensive by the following diagram :—



In the commencement the great Will command flowing from the Logos (Gk., word) could only partially be realised in the then unevolved matter of the globes. For it was necessary for the evolution that there should be *experience* even in the lowest stages of life. And from these rounds, through the Chain, the evolution of the primordial lives, with their oversouls of the Divine flame, took place through the vast kingdoms of elementals.

These nebulous, ever-changing forms, these progenitors of our present humanity, were then but the badly developed and experimental thought-forms, which were nevertheless necessary for the learning, the *gaining of individuality*, of these Sons of Fire, who were to more fully incarnate in their successors.

The teachings of the early stages of the life evolution as given by the initiated are very vague, and necessarily so, on account of their highly "metaphysical" nature. It is stated that during the first round the "shadows" of the future mineral kingdom evolve on globe

Wings of Truth.

A. When after long ages they attain their maximum development, the mineral monads flow over on to globe B, and simultaneously a fresh impulse is received from the Great Life Wave of the Universe, which starts the vegetable kingdom on globe A, and gives fresh energy to the mineral kingdom on globe B. When the vegetable evolution has run its course on globe A, another impulse is received, which shifts the vegetable on to globe B, the mineral on to globe C, and gives the initiative for the development of the animal kingdom on globe A.

Similarly, the prototype of the animal kingdom, being developed to its fullest extent on globe A, passes on to globe B, and the primordial human life begins to develop on globe A. Again, note well only the very crudest analogy is here used when primordial human life is spoken of.

It will thus be at once seen that the mineral kingdom has by this time got to globe D, or the equivalent of our earth; and now a strange occurrence takes place. After the full development of the etheric rudiments of human life on globe A, and as they are passing on to globe B, the old globe A has now fulfilled its work for the first round, and begins to break up and disintegrate.

It is entering on the first *night* of its existence, and becoming merely a force-centre for the development in the next round of an entirely different, though analogous, stage of the evolution of Life. Similarly with globe B and C, and so on. When at length the human evolution of the first cycle has attained

Wings of Truth

its end on globe G, the whole Planetary Chain passes into a state of *solar night*, and for æons there is rest, absolute and changeless, till the Word calls forth again the potentialities of the sleepers, and the second round commences.

In the second round of the globes, analogous stages are gone through, and so with the third round, each round leading higher, in spiral fashion, towards the end to be attained.

The human race, in which we are at present incarnated, has reached the middle of the fourth round—*a most critical period for all concerned*, as will be pointed out later.

We are now at the summit of *physical intellectuality*, almost to the entire blotting out for the time being of a cognisance of the higher parts of our being which we once knew and are gradually beginning to again recognise.

Now although all the foregoing is of great interest as uniting the whole scheme of evolution into a homogeneous whole, it is by no means a subject to enter into in any detail. It does not concern us at present, and what we are more immediately connected with—the fourth cycle of the globes—can be dealt with much more definitely.

However, by the way, note that it is stated that the monads, or Higher Egos of the future man and God-to-be, do not religiously follow the law of the former evolution referred to, and here we find ourselves face to face with the Satan allegory of Scripture, and the origin of what is now falsely known as evil.

(To be continued.)

Wings of Truth.

Personal Magnetism.

By DR. P. BRAUN.

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THE MYSTERIES OF SEX.

IN this lesson we shall discuss some of life's deepest and holiest mysteries—those of sex. Let us do it in a spirit of reverence, and with a due consideration of the importance of the subject. Too long has it been considered as something unholy and degrading. It has been a matter of denunciation for some, and for others it has been a constant theme for coarse jesting. Such people cannot have the faintest idea of the true nature and mission of sex.

We recognise all through nature the existence of two principles, which, acting upon one another, produce life, motion and energy. To begin with we have Spirit and Matter. Spirit is the active principle, and Matter the passive substance which is acted upon by Spirit. We have the centrifugal, dispersing or scattering force, and the centripetal, indrawing, or attracting energy. Then we have Male and Female. "Male and Female created He them." The whole universe is fundamentally a diverse, two in one. The male element is the creative, centrifugal, dispersing element. The female principle the attracting, moulding and organising principle. Their mutual action and inter-action produces life and motion

Wings of Truth.

everywhere. We notice this even in the mineral kingdom. Let an acid and an alkali be mixed together, and there is a commotion, disintegration and recombination. Even in the lowest orders of plant and animal life there must be a joining of the male and female elements to produce new life. There would be no grains or fruits did not kindly winds or busy insects carry the pollen from the male flower to its female counterpart. If the male fishes did not go in among the eggs which the female has deposited in some quiet pool and fertilise them, there could be no young fishes. And so all through the kingdom of nature we find that the two are necessary to each other. Male and female are not opposites, but complements to each other. And here we might delve into the still grander and sublimer mysteries of Love and Wisdom, the primal factors to which the universe owes its existence, but this belongs to the realms of religion and philosophy, and cannot find a place in the practical course of instruction in Magnetic Healing and Personal Magnetism.

Man and woman then are necessary to each other. Quite apart from the question of the generation of offspring, each one generates an element which the other needs. This element is Magnetism, or the Life Force itself. We radiate quantities of this Magnetism into the spaces around us. The atmosphere becomes impregnated with it, and in turn we re-absorb the Magnetism from others. In youth when the sex nature is naturally active

Wings of Truth.

and strong, we absorb this element readily and easily, and we are happy, healthy, and on the face and figure rests the glory and beauty of youth. There are some people who generate little Magnetism of their own. These constantly absorb the Magnetism from those around them. They live on it. Did you never come away from some people wholly exhausted and out of sorts? You could not account for it. Old people especially are generating little Magnetic force of their own, and they become strong absorbers of that of others. It is the height of folly to allow children to sleep with them. This fact was known and recognised in olden times even, and history records the fact that one of the Roman emperors made it a practice to sleep with very young persons in order to prolong his own life.

Different people possess different qualities of Magnetism. Whenever the Magnetism of two persons does not agree they will repulse each other. This is often the case between a man and his wife. Although there may have been a genuine attraction when they married, the quality of their Magnetism changed in time, and later in life they repel each other and become unhappy in consequence.

Again they may waste and dissipate their forces by too frequent association, or by constantly sleeping together their Magnetism becomes too much equalised or neutralised. Again one party may too readily absorb the Magnetism of the other and leave him or her

Wings of Truth.

impoverished and weakened. I have written this lesson in order to draw the attention of those suffering in this way to the proper source of their miseries, which will suggest the proper remedy. While with some couples it seems a hopeless task to try and establish a more harmonious Magnetic relationship, there are thousands of others that can be made happy and healthy again (and Magnetically strong) if they will adopt the proper precautions and measures. Wherever it can be ascertained that one party draws too much upon the life of the other, or where the Magnetism of man and wife are too much equalised, they should sleep apart hereafter.

Whenever a man and woman embrace each other they form a perfect circle. Man attracts Magnetism at all points of contact, but more especially through the region of the chest..

Many couples who really and truly loved each other when the proper authorities pronounced them man and wife, become estranged and unhappy simply because through ignorance they destroy the harmony and vigour which they enjoyed before their marriage. There are many occult mysteries of love which can only be disclosed in a face to face conversation, or in the silence of the class-room. But we have given enough here for all general purposes, and the wise will heed these suggestions.

DR. P. BRAUN (in *The New Man*).

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Wings of Truth.

On my Table.

I have quite a collection of books on my table this month, and they are all good, so that really I do not quite know where to begin. The two first that take my attention are two little volumes which have attained a very great circulation in America, and have in the course of a few months run into three editions.

These are, "NOT HYPNÓTISM, BUT SUGGESTION," by Henry Harrison Brown, and "HOW TO CONTROL FATE THROUGH SUGGESTION," by the same author. The price of both these works is 1/- in English money, and they are published by the "Now" Co., 1437, Market Street, San Francisco, California, I believe ; however, they can also be had from Messrs. L. N. Fowler & Co., 7, Imperial Arcade, Ludgate Circus, London, E.C. I would like to place them in the hands of every one of my readers. They contain principles which, if followed carefully, would lead man to the attainment of his highest desires, and are a most valuable contribution to the New Thought literature, especially on the fascinating subject of Suggestion.

From Holyoke I have Elizabeth Towne's new book, "EXPERIENCES IN SELF-HEALING"—2/6, from the author, Holyoke, Mass, U.S.A.—and written in her usual cheery, happy style. This book is the record of her own experiences, and shows how she has overcome some very mighty obstacles with the help of the New Thought. I think the best chapter is the one dealing with "How I Healed my Pocket," which I take it will interest a good many of my readers too.

From California I get three little books by Sara Thacker, books that are epoch making, and I think people who read them will agree with me that here is a woman who must live the life she preaches, for every word seems to be the genuine belief of the writer.

"THE LOGOS ; OR, THE NEW DISPENSATION OF TIME," 3/- ; "SEX ; OR, PAIR OF OPPOSITES," 1/- ; and last, but not least, "CONCENTRATION AND INSPIRATION," 2/6 ; from Sara Thacker, Applegate, Placer co., California, U.S.A. Of all these I think the Concentration is perhaps the most helpful, or, at any rate, it appeals more to me, and I believe people who find this difficult question one they cannot master

Wings of Truth.

would go a long way towards the accomplishment if they studied this work. In fact, I call it GRAND ; and although I have read the others with the greatest benefit and interest, this one I have read twice, and shall again. Sara Thacker believes, as we believe, that no true development can take place whilst we pollute our bodies with animal food, and whilst all our thought goes to the acquirement of things for SELF. The self has its place, it must assuredly be developed *first*; but there are others, and our greatest good comes through those we *teach to help themselves* "Sex ; or, A Pair of Opposites," is an inspired work, useful alike to men and women ; whilst the "Logos" is of use to all students of New Thought.

The *Horoscope* is a new astrological quarterly, well got up and printed ; price 1/- per number, from Foulsham & Co., 4, Pilgrim Street, London, E.C. The editor approaches his task in the spirit of the critic, rather than in that of the blind upholder of the science of astrology ; and in this vein it seems to me he has a better chance of arresting the public attention and demonstrating the real truths which underlie the mass of contradictory evidence gathered together by astrologers than most people. I notice, however, that like most English astrologers, he gives no space to heliocentric astrology, which, under certain circumstances, gives very much better results than the geocentric system, even though we do not "live on the sun." Also, I think it would be of interest if Hindoo astrology could be touched upon. But this is all criticism—when I only mean to give a really hearty welcome to the newcomer.

English readers who desire to subscribe to *Mind*, the leading American metaphysical magazine, have an excellent chance of so doing, as by a special clubbing arrangement with WINGS OF TRUTH, *Mind* and WINGS for one year can be had, post free, for 8/6, the price of *Mind* alone.

The *New Liberal Review*—1/-, Harmsworth Bros., 82, Temple Chambers, E.C.—is a magazine which will recommend itself to all thoughtful people, and will be found above the average of monthly periodicals issued for the people who want others to do their thinking for them.

Wings of Truth.

Self-Consciousness.

AN AUTOBIOGRAPHICAL SKETCH.

I thought I'd like to go on the stage, so that was my first move when I got home again; but I soon had a sickener of that. Then I got an introduction to a lady journalist, and she gave me some work; I had to draw the fashion illustrations for the "ladies'" column in a new halfpenny newspaper that was to come out shortly—the *Daily Mail*. I was on air that day, I sang, I danced, I smoked more cigarettes than usual, and they didn't disagree with me so much—I don't smoke now, I did it then because it was one of the things the Cape people were most shocked at, and I thought it grand.

Can you imagine stage fright without any audience? For the life of me I couldn't draw a line—everything went wrong, the more I tried the worse mess I made. I sat up all night; finally I flew into a rage and cried over it. I got them done at last, and later on I got my first insight into practical journalism with my friend—Diana, I called her.

There were days when I was hungry, days when I had nothing to eat, when I hadn't even a penny for 'bus fares.

Time and again I would waste half an hour or longer walking up and down outside some editor's sanctum, afraid to go in, my heart in my mouth, and when I got my courage to the sticking point at last, I was too nervous to make the impression I intended. All the same I was clever with my pencil, and made a good deal of money

Wings of Truth.

over my black and white drawings, head pieces, initials, etc., and I got a fair amount of journalistic work as well, and this enabled me to take drawing lessons, and so get on.

Then I was ill—sick and ill unto death pretty well, and that just after I had got into a little flat of my own, made beautiful with cheap—*very* cheap—bamboo furniture and Oriental rugs. How well I remember my pride in my small hovel, and how I chortled over my first cat—they soon grew in numbers, though, and multiplied exceedingly—and when I got up from bed, sick, weak and dizzy, I undertook to edit and publish the *Palmists' Review*.

Then, amongst my exchanges, I fell across a copy of *Mind*, and I read my first lesson in mental science, I forget who the article was by now, but I know it made me quite well inside of a week; I know that for the first time I understood—dimly, it is true—what I was capable of, and what the great law meant. Then I got hold of Helen Wilman's grand book, the "Conquest of Poverty"—bless her for writing it—and as I read her strong, helpful words, the scales fell from my eyes, and I knew I was great and powerful, and that I had still to show it forth; I knew that I had already done so in my own fashion; I had overcome what appeared to be almost insurmountable difficulties, I had stumbled blindly towards the light, and now it had burst upon me in a full blaze, and for the first time in my hunted, unhappy life, I saw!

(To be continued.)

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"Cardy Mums."

(Copyright.)

CHAPTER III.

(BY O HASHNU HARA.)

Devoted to the separate meanings attached to the ordinary playing cards when used for the purpose of divination, with some combinations.

METHOD VII.—continued.

BRIEFLY interpreted this tetrad reads : cheered by hope he put forth his energies and obtains the money required, when victory and success attend his footsteps. In a word his misfortunes are transient.

From eleven to fifteen:—Two of hearts (R), four of clubs (R), and five of spades (R). Opposition and delays cause further loss—when the friendship of a clergyman of high standing in the Church—nine of spades (R) and three of clubs (R) brings—we now pass on to the next quintary, from sixteen to twenty—wealth and victory—five of diamonds and seven of diamonds—thus after a brief period of retirement—four of spades—he finds new work and successful enterprise—ace of diamonds and three of diamonds—thereby proving the absolute truth of the interpreting tetrad, or the four cards forming the key to the figure.

The student will find it interesting to work out the past, present, and future of this figure, as explained fully on a previous page.

METHOD VIII.

The cards are cut and shuffled, the significator being laid first upon the table.

Wings of Truth.

The querent then withdraws seven cards at random ; these are laid in the following form :—

	I,	
2,		3,
	Significator.	
4,		5,
	6.	

These cards signify the past, and the querent's thoughts.

The process is repeated, drawing out seven cards at random, thus :—

	8,	
9,		10,
	14,	
11,		12,
	13.	

These signify the present.

A third septenary stands for the future, thus :—

	15,	
16,		17.
	21,	
18,		19,
	20.	

These three figures are laid on the table at the same time, and read first one by one, then combined together. One and twenty-one, and so on ; finally they are all shuffled together and laid out in a star :—

	I,	
3,	17,	4,
		12,
11,	13,	14,
8,	19, Significator.	20, 7,
	15,	16,
9,		10,
5,	18,	6,
	2.	
	413	

Wings of Truth.

As an example we will suppose the queen of clubs seeks advice.

For the first septenary she draws the six of clubs, nine of clubs (R), five of clubs, ace of spades, seven of clubs and four of hearts. Significator seventh card.

The reading for this is very simple. She receives a gift from a lover (five of clubs), it takes the form of money (seven of clubs), is sent by a messenger (four of hearts), and speedily lost. This for the past.

(To be continued.)

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